

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial.

"One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
Wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

"No, at noonday in the bustle of man's work-time
Greet the unseen with a cheer,
Bid him forward, breast and back as either should be,
Strive and thrive! cry, speed—fight on, fare ever
There as here!"

We have not seen the words with which our colleague will announce the death and commemorate the life of Robert Browning in an early issue, so we will not run the risk of repetition; but we cannot refrain from placing at the head of our column this week the most significant and characteristic climax of a remarkable literary career. The lines quoted are the last which the poet gave to the world, the final stanzas of his farewell volume "Asolando," the dedication of which bears date of but two months ago.

The volume is in every way such an one as we might wish as a parting salute. It is as full of sunshine and a "veined humanity" as any of his earlier pomegranates. The book contains thirty pieces with the usual variety, most of them simple and easily understood, carrying everywhere the youthful courage that bids truce to age. The lines of any page yield another emphasis upon cheerful hope, genial courage and

abounding appreciation of life and its ever besetting mysteries rimmed with glories.

A CORRESPONDENT of *The Standard* (Baptist) regrets that while "Unitarianism sends out her messengers to fraternize with Buddhism and Shintoism, as with an older brotherhood, last week a Universalist convention appropriated \$16,000 to begin a mission in that country. * * * It looks as if Baptist missions in Japan were to die out."

LATELY in St. Louis there has been organized under priestly auspices a society of "Daughters of the Queen." It is very likely to be multiplied. Its object is to aid poor and homeless girls, and is auxiliary to the "Home of the Immaculate Conception" which has for years received and cared for this class of unfortunates.

MR. PERCIVAL A. CHUBB, of England, is soon to re-visit Chicago. He is to give a lecture in the Economic Series near the middle of December, and on his return from the West a month later is to give two lectures on Socialism, under the auspices of The Women's Club, for the benefit of The Protective Agency. These are to be evening lectures, open to the general public. Further notice will appear later.

THE INDEPENDENT says that President Patton, of Princeton, makes it plain that the real question before Presbyterians is, "Not one of revising a Calvinistic creed, but whether the denomination should be Calvinistic." We have all along suspected as much. But since it now grows increasingly evident that the denomination is repudiating Calvinism all along the line, it seems to us that the creed might as well go with it.

GOING from home to learn the news we are told in *The Woman's Journal* that "a Woman's Directory is soon to be published in Chicago, giving the names and addresses of 30,000 Chicago women who belong to various religious, benevolent and political organizations. The book was compiled for the purpose of estimating the number of women in Chicago who were interested in work not purely personal, and to encourage them to a greater unity of effort."

At a recent meeting of the Congregational Club in Boston, Dr. Wolcott Calkins, of Newton, opposed the use of creeds in the churches as a test of belief: "The only proper conditions to church membership being Christian character and a godly life." He declared that no Congregational Church ever made its creed a test of belief until the Unitarian defection, and then it failed of its object—as in fact such a policy must always fail. For the elastic consciences go in, and the scrupulous hesitate, while the straight-forward stay out altogether.

WE commend careful reading of Mr. Judy's essay on the "Church of the Isolated," which we publish this week. It is easy to discover impossible things in suggestions so novel as this essay contains. But progress is always found among such "impossibilities." If half the energy spent in trying to keep alive faithless churches or make complacent peevish doubters in the vitality and the validity of progress, were spent in trying to find new ways of carrying sympathy to the vital and of uniting in conscious fellowship the excluded and the isolated, who, on account of their excellence are found beyond the ministra-

tions of the conventional churches of our land, more good would be accomplished. And those thus working would find themselves more closely allied to the spirit that inspires them. UNITY will be glad to lend itself to the development of any such plans as are suggested by Mr. Judy. We will be glad to start the "Camp Fire" column in which these isolated may speak to each other and to us of their difficulties, their perplexities and their joys, if they will only choose to use it with the inevitable condition of brevity.

THE first response to Mr. Galloway's suggestion printed in the last UNITY, that an apostolic seventy might be organized as a body guard to the Western Unitarian Conference, each member of which would give annually \$50 to meet first necessities, so that the usual missionary contributions could be spent in extending its work, has come from a true daughter of old Salem, nurtured in the spirit of historic Unitarianism. Thus it is that blood tells, and the instincts of reason are slow but far-reaching. We know of at least two others, who lie back of the first suggestion. Can we present our roll of seventy complete at the next annual meeting in May? Send in the names.

"THEY buried him in his gray!" A sad, lonely and most instructive figure was that of Jefferson Davis. The South that had trusted him so much and which he in turn had loved, not wisely, but well, mourns the death of one who many years since passed out of the files of progress and the lines of life. No one to-day doubts the sincerity of the man. Equally unanimous is the decision as to the error of his judgment and the wickedness of the thing he tried to do. Jefferson Davis came as near a place among the great men of the United States as is possible, perhaps, for one who finds himself at variance with the eternal justice, the inevitable trend of progress and the divine demands of liberty. With appreciation for his valor, sympathy for the pathetic isolation and disappointment of his life, and congratulations that the wrong he aimed to do met with defeat where he hoped for success, we would join with those who once heroically followed him in saying "farewell" to Jefferson Davis. May he fairly represent "the last of the Confederacy." Over his grave we shake hands in fraternal compact of progressive good will with those whom we once met in battle array under the flag then trailed, now triumphant, the emblem of liberty and harbinger of progress.

REV. HEBER NEWTON is quoted as saying apropos of the changing views his mind has undergone with regard to the Pentateuch, "as to the future, I can never re-enter the theological shell in which I was hatched. I can never place round my neck the yoke of Calvinistic theology, which bowed my head to the ground for many weary years. I can never again make the common mistake, out of which grows nine-tenths of the troubles in Christendom, of mistaking Calvinism or Augustinism for Christianity." Words like these, and the recent action of some famous Presbyterians in the East in the revision of the Westminster creed show that our orthodox friends have reached that point of progress when, recognizing the need of improvement on old and obsolete expressions of faith, they are ready to come forward and set to work to accomplish the needed change. Have Unitarians

anything to learn here? How many cases are on record in the history of that body, where, recognizing the failing efficacy and truth of the old formulas of faith, efforts have been made to re-shape or discard them in favor of something larger and better adapted to the world's present needs? And yet the Unitarian is the only form of religious fellowship that frankly claims itself wedded to the spirit of progress and mental advancement. It would seem as if nothing were easier to such a body than an open and full revision of faith whenever the growing needs and knowledge of the people demand it.

HERRICK IBSEN, the author of "A Doll's House" and other plays, is an object of much public curiosity and comment. "A Doll's House" has been produced in a New York Theater and is promised for the Chicago stage sometime during the season. It is a powerful social drama, too intellectual in its cast to appeal to the mere pleasure-seeker, yet sufficiently vivid and life-like in characterization and plot to excite great popular interest. The *Trans-Atlantic* publishes a sketch of Ibsen, including extracts from some of his others. The following shows something of the author's tastes and habits, and is, we confess, a little disappointing: "I live to myself (he says), without friends. Friends are a costly indulgence; they lay on us obligations of speech or silence, like parties in politics. I believe in no such obligations. I belong to no party, and wish to belong to none. I will sacrifice my feelings to the claims of no organized mass, be it party, society, or State. From our early youth we are all brought up to be citizens instead of human beings; but we belong in reality to humanity rather than to the State. The expression of our own individuality is our first duty, not its subordination to the interests of the community. I, at least, have no talents as a citizen, the leader of a school, or a member of a party; and there must be thousands like me."

ANSWERS TO DR. ABBOT.

As might be expected, the communication of Dr. Abbot has brought down upon the editorial head a shower of communications endorsing, qualifying and antagonizing Mr. Abbot's position. Limitations of space is sufficient explanation for the non-appearance of most of these articles. Further than that, we do not care to divert our pages from the attempt to realize, exemplify and organize religion, to the polemical discussion of the foundations of the same. UNITY is unequivocally on the side of a theistic trust. The thought of God is very precious to us, but we agree with many of our correspondents that this is not to be attained to, certainly not by such philosophical discussions as lie within the range of a little missionary sheet like ours. We also sympathize with those who are afraid of the dogmatic spirit even when used on the right side as when wielded on the wrong side.

A correspondent writes, "The reception of Dr. Abbot's paper in Philadelphia, in a certain quarter, would have been amusing were it not pathetic, so ready to applaud the spirit when it happened to agree with them, while they would have so winced under it had it been used to urge the points in which they differed."

A correspondent from Detroit thinks we were wrong in giving to the pre-

amble no dignity greater than that of an article of the constitution. He considered the matter settled by Roberts' rules of order, paragraph 44.

We make room in this issue only for Mr. Underwood's reply to Mr. Abbot. We admit this not for the purpose of opening a controversy or prolonging a dispute, but because we think the spirit of justice and true liberality recognizes the considerations urged. Later along we hope to find room for some of the highest passages in Mr. Abbot's address, and we will try to do justice to our other correspondents. Meanwhile let us not forget the main point in which Dr. Abbot, *UNITY*, Mr. Underwood and all agree, that the *principle of open fellowship* is a fundamental condition of the truly religious organization, the church that would be a child of the nineteenth century, equipping itself for the work of the twentieth. The love of man and the love of God alike conspire in us to labor for that church organized on a *purpose* rather than upon a *creed*, to *do*, rather than to *believe*, a company of human helpers. In this principle does *UNITY* find its message. This principle as we understand it interprets the true spirit of Christianity, the logical and historical outcome of Unitarianism. Any lowering of this flag is retreat and unworthy disloyalty to the highest opportunity and noblest call of our times.

THE SUPPLY OF MINISTERS.

Very little time passes without an application from somebody for an introduction to our pulpits, for an entrance into the fellowship of our churches. While some of those applying have well weighed the character and cost of the step they wish to take, and are in the highest degree worthy of the place they seek, it must be said that by far the larger part know little or nothing of work they offer to do, and deserve no encouragement whatever.

Some are impecunious editors seeking to repair their ill-luck. Some are quack doctors who have grown rich and now hope to become reputable. Some are clerical tramps who have tried nearly everything but Unitarianism, and now propose to try that; some are "free Christians" who discover in our liberal societies just the field for the successful practice of spiritualism and "Christian science," and the miracles of mental healing. Too often they are restless or artful adventurers whom we can do nothing with.

They know little or nothing of our literature or history. They have never regularly read any one of our papers or periodicals. They know little of the temper or wants of our parishes. And yet they suppose themselves fully competent to carry on the work of a Unitarian church. And the curious thing is, that in this country no man has fallen so low that he cannot find men to give him free recommendations, and certificates of character, and testimonials of ability to carry in his pocket for almost any position under the sun—not excepting the "Christian ministry." Indeed, beyond a very small number of plain and direct and recent statements of the choicest sort, letters and testimonials beget suspicion. The largest bundles have frequently been presented by the least worthy.

It need not be said here that we want ministers of the liberal faith in the West as well as in the East. Our schools do not turn them out fast enough to fill the openings that invite them. We want them to come to us from other denominations, bringing to our ministry of rational doctrines the earnestness and consecration which they learned under and once gave to an orthodox creed. But we want men who have not failed in half-a-dozen denominations, or in half-a-dozen callings before they come. We want men who come not to try one more experiment, but to cast in their lot with us; men who know from careful investigation what they want and what we need; "all-round men," who have some learning, a good measure of com-

mon sense, and a great deal of devotion. For such there is always room and a steady demand. But the fate of cranks, and dead-beats, and adventurers with us is the same that overtakes them elsewhere. They are not wanted and they will not succeed.

Contributed and Selected.

SINNE'S ROUND.

The gate of heaven is where the bar of sin is up.—W. C. G.

That is the gate to heaven for any soul,—
Not where calm virtues point the open way,
Not where the spirit glimpses clear the goal,
But where the barre of Sinne doth say us:
Nay,
The barre is uppe; haste, soul, Sinne's barre to breake.
No other road to heaven thou mayst take.

No other road to heaven thou mayst take:
Wrestle with Sinne, who fain would keep us out
Of our inheritance; once more then make
Sturdie resistance. I with crie and shout
Will cheer thee on; Now, Soul, for two be strong!
Flinch not, the combat must be fierce and long.

Flinch not, the combat must be fierce and long:
Quick, now, thy firm hold on his tense throat pressing
Bear him to earth. Ha, bind him with this thong!—
So Jacob wrestled till he gained the blessing.

Sinne Conquered—wears an angel's aureole!
That is the gate of heaven for any soul.

ALICE WILLIAMS BROTHERTON.

SELF RELIANCE AND PUBLIC OPINION.

Each man's conscience is to him the highest court. Questions of ethics can be decided by it and only by it. From such decisions there is no appeal, for they cannot be wrong. What a man thinks is right, to *him* is right. This, even if it be counter to the world or to the statutes. In ethics, then, each man is for himself more than all other men combined. A thousand with him in such a crisis makes him no stronger, ten thousands against him makes him no weaker. It is one against the world, if necessary,—but with the one always in the right. More than this,—true self-reliance needs not to know that any other man exists, or more, ever has existed. That is not self-reliance that thinks of others, either to agree or disagree. That spirit that boasts of being with the few, that glories in isolation, is servility itself. The fear of being with the many is surely as servile as the imitation of the many. It may contribute less to fame, but it is certainly as noble to be right with the majority as with the minority. True self-reliance is the last to draw a parallel between itself and the heroes of the past.

Is man's judgment, like his conscience, an infallible guide? Let us see. One man against the world: which is wrong? It is not most likely to be the one? Unfortunately there are no monuments to failures. Success is its own monument. Each generation therefore, knowing but little of the failures, the fallacies, of the past, thinks it has more fools than any other, and that in olden times, unlike the present, all who were pitted against the world were right and the world was wrong. The apotheosis of the martyrs hides from our view the thousands whom the world condemned justly. William Tell and Washington make us forget Wilkes Booth and Jefferson Davis, and noble-minded Brutus and John Brown almost shut out Guiteau and the Chicago Anarchists from our thought. We are thus inclined to be led to look upon eccentric individuals, who accuse the whole world of error, as heroes or reformers misunderstood, and to rank with Socrates and Galileo all the hair-brained gentry that infest the earth. What of the Anarchists, the red-flag Socialists, the Mormons, the Oneida communists, and the thousand and one crazy religionists of our day? They cannot all be right, as they mostly are not only opposed to

the world, but to each other. Neither are they a modern development. Every age since the dawn of history has borne such a crop, but only a few of the most extreme have left a trace on history's page. Many of the reformers and heroes of the race were, much to the benefit of their fame, considered cranks in their day, and suffered for telling the truth. Glory be to their names, but it does not follow that all such are heroes; it is more likely to be true that the eccentric tramp who says the world is all wrong is not another Socrates, but one of the myriads of would-be, but mistaken, reformers of whom there is no record. It seems almost to resolve itself into this, that the history of the race teaches that, in the main, everybody knows more and better than anybody.

Public opinion, the common judgment, is often blamed, but seldom praised. But is it not the great conservator, the rudder of progress? Though it may now and then wither a sensitive genius, who appears before the time is ripe, it also stifles error and pretentious ignorance. And conservatism is a force as necessary to advancement as its opposite. It is the balance-wheel of progress, and holds what has already been gained. It stonies the prophets, true and false alike, but to the advantage of the race in the aggregate; for are there not a thousand fools to one Socrates, and ten thousand Joseph Smiths and Brigham Youngs to one Jesus? If we may call those "martyrs" who died for an idea either true or false, did they not mostly deserve their fate? Our very civilization itself is a compromise of individual judgment and a reign of public opinion. Freedom is an abridgement of the liberties of the savage to gain the freedom of civilization. The gain is worth the loss.

What then is self-reliance,—reasonable, safe, self-reliance? It is something like this: to illumine one's own judgment with light from every opposing standpoint: to think out every other's thought as nearly as possible as he himself thinks it, but to think one's own first and last, and then to trust and be true to one's own self. This teaches us not to be servile imitators and to stifle our own judgment, but to recognize our fallibility, and to develop, investigate and scrutinize, and thus see, if possible, with a clearer and a wider view.

A. S. OSBORNE.

MR. ABBOT'S DEMONSTRATIONS DO NOT DEMONSTRATE.

EDITOR *UNITY*:—In his zeal for what he calls "Scientific Theism" Mr. Abbot mistakes, I think, a series of statements, some of which are mere assumptions, for "the demonstration of God," and greatly overestimates the value of his argument for "the personality of God." This is the opinion, not only of agnostics, but of acute theistic thinkers who have acquainted themselves with Mr. Abbot's thought. He refers to agnostics as though they were men incapable of reasoning correctly, who, if they could but comprehend his arguments, would, if honest, accept his philosophy, and be no longer muddled and confused by the sophistries of Spencer, Huxley, *et id omne genus*.

It is no disparagement of Mr. Abbot's intelligence to say there are many, his equals in logical power and philosophic grasp, who have given to these subjects as much conscientious thought as he has bestowed upon them, and who yet have not found satisfactory proof of a personal God or an infinite intelligence. They are satisfied to call themselves, or to be called, agnostics. Huxley, who claims to have brought it into use, applies the word agnostic to himself and says (I quote from memory) that it describes one "who does not profess to know what lies beyond phenomena." Darwin said that the word, better than any other, described him. Spencer also uses the word in reference to his position. I do not refer to their views on this subject as final or authoritative. By no means. Without going into a consideration of the arguments for or

against the doctrine of a deity, it is sufficient here to remark that when many of the best thinkers, including men of science and philosophy, are unconvinced and but little impressed by the arguments for a deity—a personal intelligent being—nothing is gained by declaring "that whoever follows philosophy in the spirit of the scientific method, cannot escape from the demonstration of God, which lies in the very nature of things." Nor is anything gained by asserting that "agnosticism refuses to think."

Mr. Abbot says that he has "faced atheism and agnosticism in every form," weighed all their arguments "and found them to be absolute trash." Doubtless this language correctly expresses his estimate of the reasonings of those who have written against theism; but it is language not likely to make an impression favorable to theism among those who are acquainted with this subject and understand the arguments of our best thinkers, both from the theistic and agnostic point of view.

Several thinkers, theistic and non-theistic, have in response to a publicly expressed desire for criticism, pointed out some of the defects of Mr. Abbot's philosophy and weak points in his reasonings in defense of "Scientific Theism." Among these I may mention the criticism of Prof. Royce, of Harvard, in *Science*, and those of Dr. Montgomery, more extended and thorough, in the *Index*. Of the attention shown him by these eminent writers, Mr. Abbot did not see fit to take any notice, except to say that they did not *understand* him. Not a few who read the criticisms are satisfied that the writers so well understood Mr. Abbot that they were able to show in a very convincing manner, not that "Scientific Theism" was "absolute trash," but that far from being a demonstration, according to the scientific method, of theism was merely a vigorous but unjudicial statement of Mr. Abbot's metaphysical and theological views, with no proof whatever that could stand the test of examination by the scientific method. There are, to my knowledge, a number of the *Index* readers, theists as well as non-theists, who would be pleased to see Mr. Abbot reply to these critics, who, he must admit, are his peers in ability, learning and reputation. If these writers do not understand him, he will do a favor to them and to many readers, by showing *wherein* he is not understood, and if what his non-theistic critics, like Dr. Montgomery, have advanced, is nothing but "absolute trash," it will be no difficult task for him to show this to readers of ordinary intelligence. If Mr. Abbot really desires a fearless discussion of his "Scientific Theism" he can have it, and with "foemen worthy of his steel." In simply repeating his propositions, which he regards as demonstrations, without noticing criticisms, he is not likely to attract the attention of many thinkers. His theistic views are, of course, acceptable generally to Unitarians, but his *method* is popular with those only, I think, who want to believe in God, but have become doubtful on the subject, and who are ready to welcome positive assertions with "demonstrations" which they don't understand, in support of a belief which they know is weak and feel under traditional influences a desire to strengthen and fortify. In the same way Joseph Cook's dogmatism appealed favorably, four or five years ago, to a class who had become doubtful of the truth of evangelical Christianity and who found satisfaction in the bold statement of "incontrovertible propositions," and "demonstrations" of Christian doctrine, with plentiful abuse of "infidels" and contemptuous references to their "vagaries," "fallacies" and "follies."

While I am not a theist I see much on the theistic side of philosophical discussion that I admire and value. For me the word agnostic, which has already come to have several different meanings, has no attraction. I have no "system" by which the universe can be explained, am a disciple of nobody, and am un-

conscious of prejudices against theism or any other hypothesis of origins. But I object to taking anybody's speculations for "demonstrations," especially when they relate to the cause of phenomena and to the ultimate nature of things. I have carefully examined Mr. Abbot's "demonstrations" and I am confident that they do not demonstrate anything except his own earnestness and zeal.

Respectfully yours,

B. F. UNDERWOOD.

THE LIBERAL HOLLAND CHURCH.

From the first sermon in English by Rev. F. W. N. HUGENHOLTZ, on Sunday evening, Nov. 17, in the Liberal Holland Church, Grand Rapids, Mich. After stating that the fact that many of the younger people of his congregation understand English better than their native language, made it necessary for him to preach in English, and that he undertook the task after some hesitation, he spoke as follows:

Who are and what will we, members of the Liberal Holland Church? In this hour I will shortly explain our name and aim. We are liberals, that means we bear no restriction whatever to the freedom of religious thought; we are no creed-bound church. We could be called freethinkers had not this name a bad sound in the ears of many as inimical to religion itself. And although freethinkers, we are not less earnest church people. The elements of reverence and piety are as dear to us, yea, inseparable from sound reasoning and unbound thinking.

Our name indicates it. We are not only liberals, but Holland liberals. This means not only that we use the Holland language, but also that our feelings and thinking have a Holland character. The character of the Holland nation is religious. Religion made us a nation, and what history writes in the hearts of a people is indelible. In Holland, political and religious freedom have been loved and defended long before other people, even America, dreamed of it. But this freedom was demanded for the sake of piety, for truth is the first demand of true religion and no truth can grow without freedom. Therefore our fathers resisted eighty long years the supremacy of the Roman Catholic Spain until they succeeded in expelling this army of soldiers, and priests, and inquisitors, those worst of tyrants, and to gain the freedom never wholly lost in our country, to worship God, or even to worship no God, according to one's own conscience.

When they ask us whether we are Unitarians, we have to answer that as long as we lived on the continent of Europe the name of Unitarianism was scarcely known to us. But our convictions and aim are the same. With them we believe not only in the unity of God in opposition to the old trinity, but in the unity of God and man, of God and world, in the unity of all religions and of all truth everywhere. For not from above and from without, here or there, but from within everywhere religion came and comes as the embodiment, the postulation of the highest aspirations of the human heart, of the strongest demands of his conscience. The more many-sided our spiritual development the higher and purer our religion.

Our religion at last has to sanctify our political and social life. Yea, more than anything else this is the part of the religion of to-day. The time of the theological controversies is rapidly passing by. At least there are thousands in our time who feel no interest for anything else but for political and social questions. When we try to open their hearts again for religious influences there is no other way than to make them feel what religion has to say, and can do to solve our social problems. Hundred years ago it seemed as if the great principle of Christianity and humanity, the faith in man and in the brotherhood of man had found its way from the church to the State, from words to deeds, when "liberty, equality and fraternity" resounded in all hearts and countries, when here in the form

of a Republic, elsewhere in that of a constitutional royalty, the rights of man seemed to be acknowledged and a government secured for, by and from the people. But the enthusiasm didn't last long. Monarchy and nobility might have gone down, another kind of tyranny came in their places, the tyranny of the dollar of the immense almighty capital. Again disappointment and discontent are heard everywhere asking: "What became of the rights of man? He has the right either to obey with body and soul or to starve! All men brothers? See how by endless competition all these brothers bite and devour one another and find no bread, but by each other's death! Don't speak of a religion of love, of a gospel for all! The greater part of the churches are the obedient servants of the rich, and of their government, and all of them—all show their impotence to better the conditions of life and to verify the golden age religion-prophecied and promised through all centuries. I know there is a great deal unjust and false in these vehement curses. But, nevertheless, here lies the first task of the religion of to-day. Not before religion has put its strong shoulders under this task, it can regain the love of and the influence upon our generation! I myself do not see that the way to better social conditions is already clearly pointed out. No proposition is made which has no great drawbacks. But I am convinced that it will do good when religion, too, speaks its word in this matter and helps to find the truth without any fear of man, that by it the whole social movement will gain in earnestness and in power; that this is the only chance to give to the possibly coming revolution a peaceful character. As soon as the discontented can see, must see that religion is not in opposition to their ideal, but in steady co-operation with it, then their hearts will again be opened to softer and holier emotions, and the earnest preaching of the religion of all centuries will be better understood. Life has no promises, but for him who accepts its demands. Better conditions, however desirable and necessary, do not secure human happiness. Reform the world; it is religion's everlasting demand, but the first step thereto is: reform yourself.

It is an immense task, the task of this our religion, but there is no more glorious one, a task for thousands of years, but which makes every day blessed devoted to it. Blessed the man who finds in it the task of his life and shows to all who have eyes to see that by this religion he daily gains in character, in strength, in comfort in life and death, and makes the world in which he lives a little better, wiser and happier, too.

AN EASTERN VIEW OF THE WESTERN CONFERENCE.

MY DEAR EDITOR:—When I read in UNITY the article signed "One of Them," I was moved to transcribe these paragraphs from my sermon on the Conference and send them to you. If you care to use them under my name for UNITY you are at liberty to do so. They are simply extracts from a sermon on the National Conference not written for publication, but expressing my feeling and conviction regarding the whole matter of the treatment of the W. U. C.

Yours very truly,
CYRUS A. ROYS.

NANTUCKET, Dec. 4.

We believe indeed, that the time must come when the decomposition of orthodoxies shall have done its work, that there will be a new crystallization of spiritual forces for regeneration and progress, not round and intellectual dogma, but round the thought of fellowship in the divine life. With common aims and hopes, the outgrowths of the disintegrating orthodoxies will clasp hands in the fellowship of spiritual sympathy, and there will be a new Catholic church wherein all pure and high-aspiring souls, out of many sects that now exist, will join in the work of making the world fairer, man more human, his life more divine.

I cannot say that our Conference as a body has reached this high position. It was painful, the most painful aspect of the whole Conference, to see distrust

on the part of the management, of a body of the most devout, candid, learned and spiritually minded men in our land, who have openly and deliberately followed so closely in the footsteps of Jesus as to declare with him that "whosoever shall do the will of my Father which is in heaven, he is my brother, and sister and mother," who have a great hope, if I understand them rightly, that Unitarianism may be not a sect indeed, but a great Church of the Spiritual Life where no one who loves righteousness and seeks after it with his whole heart shall be shut out of its folds. I speak of this distrust on the part of the management because the spiritual atmosphere of the Conference was a mighty protest against such distrust. And it cannot be long before that distrust will find itself rebuked, for the illuminating power of life devoted to righteousness and truth always maketh ashamed the distrustful heart. If I read aright the trend of thought and life this distrust will not alone be rebuked; it will pass away. And when it has passed away, the spiritual fellowship, which is the only real fellowship, will widen more and more, till sects, parties and walls of partition shall be torn away and educated, thoughtful and philosophic minds, of every phase of opinion, will stand together that the governments of mankind may be established in righteousness and truth and charity.

RANDOM THOUGHTS.

FROM THE STORY OF WILLIAM AND LUCY SMITH.

The main business of every man, even the philosopher, is not to explain the universe, but rightly to live his own life.

Let man limit himself to the hour; let him live by the day; let him think honestly and feel honestly now; and it will soon come that the morrow will take care for itself. With the philosopher, as with the literature, the present hour is worth all the rest.

In England, at this moment, if it were not for the landlord, the earth itself would be utterly defaced; not a tree would be left growing; nothing but a miserable patchwork of half-cultivated plats and allotments would meet the eye.

The only unalterable law of morality is this, that the good of the whole be secured, at every epoch.

To live in felt harmony with the good of the whole is our highest morality, and also our point of communion with God.

The savage is the most conceited of his species. It is, indeed, a universal kindness of Nature that she compensates ignorance by a most triumphant conceit.

To love is the great glory, the last culture, the highest happiness; to be loved is little in comparison.

The stream to the tree—I shine, you shade, And so the beauty of the world is made.

Love must be better than hate in all worlds. So much was certain.

So long as women are uneducated (which may coexist with accomplishments and modern languages), so long as they have never generalized at all, or looked beyond what is merely personal, so long they will gossip. . . . I feel a different being—say that some trivial thing has vexed me—after reading (just now) Lyell's Geology—or whatever else. . . . There is an infinite sadness in a mind left fallow. . . . It is easy to laugh at 'strong-minded women,' but, oh, what an ignorant laugh it is!

Asceticism is self-control gone mad.

There comes a time when neither Fear nor Hope are necessary to the pious man; but he loves righteousness for righteousness' sake, and love is all in all.

I often shed tears that are warm with hope over passages of Browning.

To know Christ is, if we dare say it, to be Christ.—*Scotch Sermons.*

THE RELIGION OF THOUGHT.

Prof. Bovio's address at the inauguration of the Bruno statue in Rome has been translated by Mr. Thomas Davidson, and is certainly a very notable utterance when we consider the time and place and institutions that called it forth.

We quote a few passages from the pages of *The Freethinker's Magazine*:

"On this spot he was burnt, and his ashes did not appease dogma; on this spot he rises again, and the religion of thought demands no vengeance.

"It demands toleration for all doctrines, for all forms of worship, and chiefly for that of justice. Instead of contemplation it demands labor; instead of credulity, examination; instead of obedience, discussion; instead of prayer, reparation and work. The articles of this religion will be the discoveries of science, just compacts between nations, and universal exhibitions of universal labor. * * *

"No voice of hatred can issue from this monument. The last word of every great burnt-offering has been: Forgive them! * *

"In Bruno's universe there are no excommunications; the human race enters it whole.

"O world-wide Rome! to-day thou dost truly reconcile thyself with a Catholic word pronounced not by dogma, but by the concordant thought of the nations."

"THERE is no more hazardous enterprise than that of bearing the torch of truth into those dark and infected recesses in which no light has ever shone."—*Macaulay.*

"It is wrong for a man to say that he is certain of the objective truth of any proposition unless he can produce evidence which logically justifies that certainty. This is what agnosticism asserts; and, in my opinion, it is all that is essential to agnosticism."—*Prof. T. H. Hunsley.*

SUPERSTITION attracts because it is indulgent to immorality by providing means by which God can be pacified.—*Froude.*

The Faith of Faiths and its Foundations.

[Former title, "*Show us the Father.*"] Contents: The Change of Front of the Universe, Minot J. Savage; The Fullness of God, Samuel R. Calthrop; The Unity of God, Henry M. Simmons; The Revelations of God, John W. Chadwick; The Faith of Ethics, William C. Gannett; Religion from the Near End, Jenkin Lloyd Jones. Paper 16mo. 170 pages, 50 cents.

Six sermons by six grand voices. In walking with them through their discourses one can hardly keep his eye from the Father, but the Charms of the divine face will be so great that the study will be only that of transforming ecstasy. The soul will be lifted to a higher moral atmosphere without being alienated from earth or even wishing to be. Jesus brought the Father down to men. So do these discourses. There is no companionship like that which God himself embodies. Each here in earth, may have that companionship and needs to have.—*Herald of Gospel Liberty.*

A volume of very brilliant discourses from prominent Western and Eastern Unitarians. It is neatly printed and will be read with interest for its literary attractions.—*The Universalist.*

There is a unity of purpose and thought running through these papers, which is to demonstrate the being, unity and fullness of God. As the names they bear indicate, each of these papers is a masterpiece of eloquent writing.—*Christian at Work.*

Interesting for the free thought and fervor which brighten and warm its pages.—*The Inquirer, London.*

An excellent summary of the best and most characteristic thought of our age, . . . a striking and significant illustration of what the New Faith tends to produce,—its fearlessness, its utter sincerity, the absence of all special pleading, its poetry its eloquence, its zeal and love for humanity.—*Christian Register.*

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THE CHURCH OF THE ISOLATED.

BY ARTHUR M. JUDY; READ AT THE UNITARIAN CONVENTION AT CHICAGO, OCT. 24, 1889.

[I hope that every reader of the following paper will bear in mind that it was not written to set forth my settled convictions, but to raise the question whether our thousands of scattered Liberals cannot be brought into some kind of an organic union. I trust that any one regarding the enquiry as worthy of further pursuit, and having any suggestion to make, however slight, will communicate either with me or with the editor of UNITY on the subject.]

The Church of the Isolated, meaning thereby an aggregation of congregations, the members of which, instead of residing in a single city, may be scattered over a State or a portion of a State. What I intend to bring before the Convention is a question rather than a decision. I ask myself, and I ask you, my hearers, if there is no way in which people of liberal faith beyond the reach of church membership may be brought into some kind of an organic religious union? Our postoffice mission has not provided such an organization. Excellent as its work has been, and I, for one, am a firm believer in that excellence, it has not called upon its correspondents to *enlist*, it has not laid upon them a burden, it has not given them a commission. In one or two letters to UNITY I have called attention to this, as it seems to me, defect in our postoffice mission outcome, and I have asked what shall be the next step of that good mission. The answer which I suggested to my own question was that a church should be organized, adapted to the peculiar needs of these isolated Liberals, and that it should be essentially a *church of the isolated, for the isolated, and by the isolated*. But whether my suggestion be feasible or not, I don't know, and I bring it here to be tried in the crucible of a discussion of which I ask no more than that it proceed upon the assumption that *possibly* there may be something in it worthy of investigation and, perhaps, trial.

The first fact to be considered is that there must be in this country tens of thousands of Liberal people who would join a Liberal church if it were within reach, but who will probably not come within its reach during their lifetime. Is that or is it not a fact? If a fact it is a pathetic one, and one which should arouse our generosity to remedy if it be remediable.

I believe it is a fact. Into whatever section of the country I chance to go, be it ever so small a place, I am likely to meet some one or more persons who, to judge by their earnest talk, are hungering and thirsting after communion in a Liberal church. But unless the present number of churches be multiplied by an exponent exceeding even the most daring expectation, these people must remain without such communion unless it can be provided by other than the ordinary form of church extension.

And why *should there not be* another form, say some form to match the speed of our fast mail; some form based on a recognition that three mighty agencies have come into existence since Paul set the still imitated example of church building; these agencies, namely, the post, the press, and the railroad.

As I apprehend, these three agencies make possible a communion of isolated Liberals in three distinct ways, through an exchange of ideas and sentiments by letters first, second, by books, newspapers, and pamphlets, and third, by occasional gatherings.

The great amount of good that can be done by letters and literature has already been amply demonstrated by the achievement by the postoffice mission. But in that achievement there is, as I have hinted, one decided shortcoming, it has been a work for but not of and by the isolated communicants themselves. They have in the main, been

receivers, not givers. However great the benefit which the literature and correspondence may have done them, it has not done them the supreme benefit which a church confers, namely, to enlist them in active service for the promotion of the faith they hold. Yes, let me say it plainly, the defect of the Postoffice Mission is that its *central aim, so far as that aim has been revealed by its organization and its reports*, is to confer benefit upon passive recipients, rather than to organize its correspondents into a communion of self-supporting and self-directing benefactors.

I grant that the aim of these workers, *as it existed in their hopes and desires*, was more than this. By letter and by circular they have sought to convert their correspondents into co-workers, and in some cases their efforts have been gratifyingly and even surprisingly successful. Here and there they have discovered a man or woman who displayed a self-sacrifice, a zeal, and a resource which fully persuaded the upholders of the mission that it was rich in beneficence, and rich in possibility. Gladly do I recall the success of the mission in this respect, and I would that all our people might know some of the details I have known, that they might become its loyal upholders, even if its aim and method remain what they now are. But this acknowledgment notwithstanding, it is still true that the impression left upon a vast majority of our correspondents must be that some kind-hearted souls are sending them a great deal of good literature, for which they ask in return only an occasional dollar, or the transfer of the literature to some other interested reader.

Now I hold that it is our duty to lay upon our postoffice friends a heavier responsibility, and to summon them to larger interests. If our own individual churches are much to us because of the much they require from us, then let us seek, as far as possible, to provide the equivalent of our church responsibilities for our friends.

What then might be an equivalent? First, an organization for their correspondents to *join*. I know we Unitarians do not make much of the formal act of uniting with the church, and where we have many ways of securing the practice of membership without the profession, we can with more safety dispense with the form. But our isolated liberals would be greatly helped, I suspect, by the consciousness that they had in a formal way committed themselves to membership in a Liberal church. At once they would feel, "I too have a church," and for a vast number of people that is as needful as the feeling, "I have a country." But now, *one indispensable condition*, among a people animated with democratic instincts, their church in the main must be composed of people *similarly placed*, so that each may feel that it is equally as much his church as it is another's. I set down this condition as indispensable. For a man in Kansas to join my church in Davenport would be in a large degree a pretense. The inability to attend the church services, to participate in its councils, to partake of its sociability would preclude the possibility of his *really* belonging to it, however much he might desire to or pretend to.

If he, an isolated Liberal, spending his days beyond reach of a local church, is to enjoy the sense of membership in a Liberal communion, it must be of a form never before, to my knowledge, attempted,—an organization, namely, of the isolated and for the isolated and by the isolated, and its machinery must be framed after the kind, which in the case of the Chautauqua and other like circles, has succeeded in giving widely dispersed members a real sense of communion, of fellowship. Hence the gist of the whole matter,—is it possible to organize a church out of people who are actually isolated from one another? I confess it does not seem to me an easy task, and as yet I do not see very clearly how to begin the attempt.

But this may be an instance in which the motto of one of my old college societies may be accepted as the wise command, it read: "If you do not find a way, make one." Well, I surely do not find any ready made road leading direct to the door of the church of the isolated, and I am not sure that I or any of my co-laborers have enough of the pioneer instinct in them to make one.

But we might try; and if we don't see where to brush the first trail we might take the following advice, which was given me by one of the isolated Liberals in question. Seeing one of my letters in UNITY he responded to it in these hearty and suggestive words:

DEAR SIR: Yours of July 27th is at hand and unanswered. I also notice your article in current UNITY. Of course I have no objection to the use you have made of my letter. I was indeed glad to learn of the work of the P. O. Mission and upon my return from my outing I shall try to contribute a little something toward the cause out of what I may have left.

I doubt not, now that the subject has been fairly opened up, that the "demand for a consciousness of fellowship and service" of which you speak will be more or less adequately satisfied before a great while by some sort of an organization, but I am afraid I cannot help it along any by suggestion. For myself I should like to see, if it were possible, and it may ultimately be so, the available territory divided into districts wherein meetings could be held at intervals at different towns, so as to give each member within the district an opportunity to attend several times a year, not always in his own town, but in towns at convenient distances. For instance, within a radius of 35 miles from here (fare not over \$1.00 to farthest part) there is quite a number of towns, containing presumably many liberals, and at least one church (La Porte). Weekly meetings might be held at different central points in rotation, and many within reach of each point could be present when it should be reached in the circuit. That might bring a meeting to each town every three months or so, and every member would have a favorable opportunity to attend some place every month. To avoid hotel expenses, and thus confine the cost of traveling to fare alone, the members in the town where the meeting is held could entertain those visitors from abroad who would be otherwise unprovided for. Certainly there are very obvious disadvantages in this, but I am willing to take several trips a year for the privilege of sitting in a congregation of liberals to hear a liberal sermon. It also occurs to me that in these same districts a circulation of books and periodicals might be arranged; or this might be much more widely extended. It would not require a central library; but if a catalogue of books and their owners could be kept by a secretary, whose duty it would be to direct the movements of the books, any member could get almost any ordinary book he might want and without much delay, and an owner could get his book in on short notice whenever he might want it. I also think that a feature of the proposed organization should be a low-priced frequently-published paper for communications, notices, and general information. A membership fee might be charged to cover expenses of publication, or subscription to the paper might be made a condition of membership. This would be a good means of getting track of books for circulation.

With the Chautauqua success as an example I see no reason why an vigorous organization cannot be had, and one that will be the means of doing an immense work. An annual assembly, perhaps one in each state or grand district, would be better than no meetings at all, and would give opportunities for forming acquaintances that would be eagerly grasped.

Knowing that you will continue your efforts, and hoping for complete success, I am Yours truly.

Now it seems to me this correspondent has indicated several features that might be incorporated in the Church of the Isolated.

First, a distinct organization with a membership fee; second, a cheap journal as a medium for exchanging ideas; third, a sectional secretary or officer for supplying information and distributing literature; fourth, an assembly of the members within a given district once a year or oftener.

Now let us examine these propositions one by one.

First, a periodic assembly; is that possible? Surely it is! Surely the *pilgrimage* instinct is still strong in human nature! Surely the thousands who travel small or great distances to attend conventions, camp meetings, and reunions testify that the summons only need be rightly made in the name of that mostly powerful of human sentiments, religion, and it will meet with an earnest if not at first with a numerous response.

But as a preliminary to such an as-

sembly let there be first a society organized and a membership secured in order that when the summons comes men may feel, *our church* is calling us to come; not somebody else's church, but *our church*, and we are to go to take part in the proceedings, to give vote in its councils, and to contribute according to our means to its advancement. Let your summons be after that manner, and I shall be indeed surprised if it do not awaken the manhood, the loyalty, and the self-sacrifice of those to whom it is addressed. But if you invite these isolated friends to come to *your* meeting, if you expect them to identify themselves with plans, which springing from conditions largely foreign to to their own, can be neither wholly understood nor heartily entered into by them—as are all the plans of our existing conferences, you will never awaken in their minds that sense of *proprietorship* which is the indispensable prerequisite of an American's interest in any assembly. Assure your isolated Liberals, then, that they are to hear able speakers, and to direct the councils of *their church*, and I see not why you might not be sure of well attended periodic meetings, especially if the districts be sufficiently restricted.

But—asks the practically inclined American—will it pay? Will intermittent meetings, drawing a widely dispersed people together for a few hours—will they exert a marked and a lasting benefit? I answer, if not, why these conventions of school teachers traversing half a continent? Why our own Conference or Sunday school Institute wearing both pocket-books and nerves to a thread? Why? Well, because it is as possible to concentrate wisdom and enthusiasm, and high aims as it is to concentrate food. So that a drop, so to speak, of an intensely concentrated convention may have the inspirational and instructional quality of gallons of weakly diluted meetings. In brief, by attendance upon one such assembly a man might be lastingly placed in the Unitarian trend—provided he was capable of forming a lasting connection.

But to be placed in the Unitarian trend, is by no manner of means the whole benefit which our proposed church should confer on the isolated, it should make them readers and disseminators of our literature, and, above all, bold advocates and organizers of our principles into the life of their community. And mark now, not readers of a literature which they have passively received as a generous gift, but readers of a literature *which they have paid for, which they have taken a hand in selecting, which is perhaps distributed to them by an agent of their choosing*. In brief, the literature of *their church*, not of somebody else's church.

These words will perhaps clearly mark the point of departure between such a church and the present Post Office Mission.

The latter is an almoner, a blessed spiritual almoner, to be sure, and the kind of an almoner which will be needed in the world so long as one person (or group of persons) is in possession of a truth which would benefit others if it were transmitted to them, but still an almoner, and the American people ought to have given them even in spiritual concerns, not alms but responsibilities.

I do not mean to imply by these words that I would wish the function of the Post Office Mission abandoned; quite the contrary, I would have it multiplied a hundred, yea, a thousand fold, for it is a voice crying in the wilderness, for a purer religion, and directing men where to seek one form of it, a voice which cannot be heard too often or too clearly. But after the voice, what? Just silence, and the lessening recollection of the voice? I say, no. I say, let this church of the isolated follow swiftly in the footsteps of the mission, gather the men and women who have gladly heard our word into a self-supporting and self-directing, and altruistic union.

In such a Union as this, the Mission would still be indispensable, for the plan implies, as one of its corner stones, the constant circulation of our literature and the constant help, as members, of our trained Unitarians.

And however much we might wish the literature to be paid for and chosen by the members of the new church, that could not wholly be. The skill of our trained, and self-sacrificing Unitarians would be absolutely necessary—only let them too, become members of the proposed church, and act not as self-appointed almoners, but as selected officers and fellow-workers in the new church. I think no words of mine are needed to show how differently their correspondents would then feel toward them—how much deeper would be their sense of responsibility and fellowship.

And, third, as to something that can take the place of the weekly hand shake, and eye to eye meeting of our ordinary churches, what shall that be? Why, the sermons and books we have just been speaking of, but especially a paper through which the members can talk to one another, suggest plans, advance ideas, ask questions. If you imagine people will not use a paper for such a purpose, I advise you to make a study of our agricultural and family papers. Scarcely can one be found in which a chief source of interest to many of the correspondents is not the question and answer column. And what if the substance of the column be not fine literature and deep philosophy, is the substance of the casual conversation either? And is it not such conversation we are seeking to find an equivalent for? Give us, then, as one of the conditions of our proposed church a cheap paper of the above description, or at least such a page in some existing paper,—a sort of camp fire column as some one has named it.

And lastly membership. What, if there be such a church, shall be its bounds and appointed times? Shall it be contained within the county, state, section? Shall it meet monthly, quarterly, yearly? I know not, but I see not why we might not have the Illinois church of the Isolated, the Iowa, the Wisconsin church and so on. At first of course this broad bordered church might, in fact, consist of only the interested dwellers within two or three counties, and these coming together, perhaps a half dozen strong, should form and be the church, until such time as they, with our help, could recruit their ranks in all sections of the state.

And how begin to be? Well, take the best names of our Post Office Mission correspondents where there is a group of them not widely separated, and invite them to come together for the purpose of forming the new church, and go to them with a plan broadly, but not too minutely, thought out before hand.

Of course, such a plan must presuppose the membership and participation of trained Unitarians, and also perhaps the utilizing of the officers of our work at large, and of our various Conference tools, but not too largely, for this church must be something of and in, and by itself, just as any one of our city parishes is of and in and by itself.

Here I will stop—not indulging in visions of the fruits and benefits of such a church; not proposing a particular time, place or plan, for the beginning of it, but leaving the suggestions of it to be considered by you, if haply you shall count it worthy of consideration.

Correspondence may be addressed to Arthur M. Judy, 839 Brady street, Davenport, Ia.

"THE dispute about religion and the practice of it seldom go together."—Young.

ORGANIZE your young people. If you do not somebody else will.—Methodist Recorder.

"THOSE that think must govern those that toil."—Goldsmith.

Correspondence.

DEAR UNITY:—We are heartily in unison with the brother or sister signing himself "One of Them" in UNITY of Nov. 30th. And we repeat with emphasis the words of the writer: "And is it not time, dear UNITY, that we laymen and laywomen began to recognize our individual responsibility in this matter, awake from our lethargy and enroll ourselves for active service in the ranks."

The saddest, the most pathetic thing found in the history of American Unitarianism is the persecution that has come from those within the fold. These cannot be said to "stone their prophets" literally, yet what stabs have they not given by those refined weapons, the tongue, or pen. Emerson delivered his "Divinity Address" to his own and straightway he was called an infidel and an atheist. Parker boldly declared the "Permanent and Transient in Christianity," and forthwith all the Unitarian ministers in Boston save one forsook him. Certain new prophets of the West, wholly in accord with the spirit which lived in Channing, Emerson and Parker dare to be logical, dare to trust free thought to the uttermost and accept all truth as truth no matter whence its source; and again we hear in a growling undertone from sheep within the fold, "Down with them, they are infidels, 'not a shred or patch of Unitarianism left in the Western Conference.'" "By their fruits ye shall know them." Those of us who have heard and read the inspiring and truthful words that are spoken by Gannett, Jones, Blake, Hosmer, Savage and others, have been enriched, purified, and lifted into the very presence of the good, the one-in-all, know these men by their fruits, and no logic proceeding from so august a body as the American Unitarian Association itself can convince us that they are evil. The Western Conference has many loyal friends; let it not be disheartened but go on in its noble efforts to promote "Love, Truth and Righteousness in the World." And one of the great means whereby to extend its usefulness and divine mission is to increase both the capacity and the circulation of UNITY. Let every minister of the "Liberal Gospel" bring this subject before his people, and by a persuasive eloquence and an urgent appeal induce every family in his parish to honor UNITY by sending their dollar. How can a gospel be heard if it is not preached? how can it be known if it is not read? how can this Western movement be understood? how can its significance be realized if both sides are not read? It is heart sickening to see about us hundreds of men and women who call themselves Unitarians or Liberals and yet cannot spare one dollar a year and five minutes a day to read UNITY, on whose book shelves there is no copy of Channing, and to whom Parker and Emerson are but names.

MARIE MATHIS.

WICHITA, KAS., Dec. 10, 1889.

The Study Table.

In a Fair Country, Illustrated by Irene E. Jerome, Essays by T. W. Higginson—Lee and Shepard, Boston, \$6.00.

This charmingly artistic volume begins with "April Days" full of sunshine and shower, bird songs and early bloom, bursting buds and light snow fall. My Out Door Study.—"Every summer I launch my boat to seek some realm of enchantment beyond all the sordidness and sorrow of earth, and never yet did I fail to ripple, with my prow at least, the outskirts of those magic waters," and we glide along serenely through "miles of still waters and green shores" catching hints of busy farm life, secluded plant life and animated nature everywhere. The walls of my study are ever changing verdure, and its roof and floor ever changing blue. I never enter it without a new heaven above and new thought below." "Water Lilies" carries us over silent waters

from whose dark depths this Undine of bloom emerges, first in her mermaid cloak of emerald which she gently lays back upon the water, unveiling her rare beauty to the loving caress of the sunbeam which, when withdrawn, she folds herself in her green wrap and silently sinks to her liquid bed. We are carried from this lily pond of America to the lotus beds of the East, and thence to the Amazon to watch the Victoria Regia with its marvel of beauty and transformation. We learn what a wonder working family they are. Food and medicine for man and beast, a dye, and foundation for a city. "The Life of Birds" is filled with feathers and flowers, song and fragrance, an open air introduction to these winged warblers, life studies by the artists full of intimations of motion and music. "The Procession of Flowers" takes up its line of march with the trailing arbutus budding into bloom under its coverlet of snow, and the darling little hepaticas, through wet meadows of April, alive with the early spring bloom through the beauties of May, and glories of June into the richness of July, and the ripeness of autumn, and on to the white bloom spread over all that remains by hoar frost heralding the coming "Snow," that season "with fewer and simpler methods, yet seems to give all her works a finish even more delicate than that of summer, working as Emerson says of English agriculture, with a pencil instead of a plow." The pen of Mr. Higginson and the pencil of Irene E. Jerome, rounds out and finishes the book in true artistic style. It fascinates from title page to finish, being a rare combination of black and white bound in old gold. S. C. L. J.

Christian Theism; Its Claims and Sanctions. By D. B. Purinton, LL. D. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Price, \$1.75.

This is the first of two volumes which aim "to construct a cumulative argument for the establishment of Christian Theism." The two essential pillars of this religious system according to the author are God and the Bible. "If either of them shall ever be torn to the ground by the Sampson of infidelity, the whole temple will lie in ruins." The present volume he devotes to Theism, independently of revelation; the second will deal with the evidences concerning the inspiration of the Bible. He believes that "those mawkish and invertebrate systems of misty sentimentality, which tender-footed theologians in these days are attempting to construct, under the modest title, 'Advanced Christianity,' and which utterly ignore the inspiration of the Divine Word, are utterly abhorrent to every principle of Christian Theism." He also claims that Christian Theism "declares all other religious systems to be essentially and eternally false."

Such utterances in the introduction make the main text a pleasant surprise, for this is an honest attempt to state the theistic argument from a purely rationalistic standpoint. His aim is the modest one of constructing a "progressive argument which shall be not only logical in its methods and correct in its general conclusions, but likewise defensible in each individual part and item of it."

This has been accomplished as far as minute analysis and logical form can secure such a result, but the substance is often less sound than the form. Yet even if it were all indisputable the arguments would only serve to show how little efficacy there is in a perfect syllogism to bring conviction upon any of the ultimate problems.

However, as a clear statement of the theistic arguments and a careful accumulation of facts upon which to base these proofs the book is of importance.

The author gives six distinct arguments supplementary to each other in the attributes proved. He separates the question of Intelligence from that of Volition or Theology, naming the first the Entaxiological argument. The Personality, Goodness, Unity and Infinity of Deity are demonstrated by the

the Intuitive, Historical, Monistic and Causal arguments respectively.

The chief flaw throughout is the want of a broad, sympathetic knowledge of opposing views.

The discussion of the bearing of Evolution upon Christian Theism is trite in the extreme, and shows the amusing readiness of amateurs in science to crush a theory with scientific facts unobserved by the Darwins.

The book will give to many a sense of relief that its method is not characteristic of our time, and a new willingness to base one's faith upon life rather than upon Logic. M. F. T.

To the Lions: A Tale of the Early Christians—By the Rev. Alfred J. Church, M. A. G. P. Putnam's Sons, New York, pp. 258, \$1.25.

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Notes from the Field.

The New York League of Unitarian Women.

The second meeting of the New York League, of this season, was held on the morning of December 6th, at the Second Unitarian Church (Rev. J. W. Chadwick), Brooklyn, N. Y. The above prosaic assertion goes no way towards expressing the bustling, social interest manifested by the 400 women who met together on this occasion. The usual formalities of minutes and reports were varied by several interesting announcements, one being a petition from Newburg, N. Y., whose Unitarian women wished to join the New York League, as an Associate League. A unanimous affirmative evinced the cordial feeling stored in the hearts of those present, only awaiting such a cause for its outward expression. The subject for the day was: The Training of Children, with sub-heads as follows: 1. Education, the cultivator of power. 2. Learning to think *versus* learning things. 3. How early shall we train our children to share the responsibilities of life. 4. May children suffer from too much as well as too little parental attention? 5. How can we best bring home to children the natural and spiritual lessons of their own experience? The mothers who discussed these vital questions were, for the once, "many men of many minds." First, education was expounded as resulting in knowledge, skill and discipline of character, and as being synonymous with instruction, teaching and breeding. Upon this general presentation of the subject was reared the theories and practices of the speakers of the day.—The daughter of Lucretia Mott, Mrs. G. H. Lord, viewed the question from the Quaker stand-point of moral suasion;—that of teaching the child that happiness alone lay in doing right; of having the mother-law always supreme, but loving and gentle; early teaching the responsibility of future duty by simple exactions in youth. Next, was emphasized the necessity of learning things before expecting thought from a child. The mother who sent a child to school because "it really knew nothing," made a great mistake. A profitable learning came only by means of thought, and the latter could not be expected before a preparatory knowledge of things. Consider first what to learn, then how to learn it. A plea was made for the early teaching both boys and girls to share in the light house-duties; especial profit accruing to the boys from this, who, thereby, made more appreciative husbands and fathers while impartial demands made upon the recreation-time of brothers, as well as sisters, was but justice. One mother believed in close companionship with her children, keeping them, while her servants kept the things she otherwise would have to do. Another believed that only in large families was such a course practicable; children learning most when left together in childish companionship. One believed that the child is born with limitations, in most cases inherited, beyond which education could not advance; another that qualities were not inherited by the child from the mother; that environment was all-important, and that success in the education of children depended upon the healthy moral surroundings. The training of parents by children, and the necessity of a nice observance of courtesy, by the former towards the latter, and, also, the education of children, before the customary school-training, by Froebel's methods, which all mothers should understand, were the two other interesting points advanced, and the general discussion closed, with a warning to all mothers that sound constitutions were the first essential in children's education—but that sympathy, will, courage, and the spirit and love of liberty, were what should hedge their childhood. A box-lunch and a social hour then followed.

M. A. B.

Boston, Mass.—A conference of Unity Clubs and kindred organizations was held in Boston, Dec. 19, 20. On the evening of the 19th addresses were delivered in Unity Church by Revs. W. H. Savage, E. A. Horton, M. J. Savage and Hon. John D. Long. The address of welcome on the morning of the 20th was given by Mr. W. H. Baldwin. Essays followed on "The Aims and Methods of Unity Club Work" by Rev. Geo. W. Cooke, "The Advantages of Associated Reading and Study" by Rev. Austin S. Garver, and "The Leisure Margin of a Busy Day" by Rev. T. R. Slicer. In the discussion of these papers methods and results of club work and questions of organization were considered. Clubs are requested to send programmes and lists of officers for the present season to Rev. Geo. W. Cooke, Dedham, Mass., who is compiling a club directory. Will western clubs please take notice!

—On Friday Mrs. B. C. Barrows and others addressed a meeting in Channing Hall, held in aid of funds for Mr. Bond's Montana school. —A series of "Mass Meetings" with religious services and several short addresses are projected for towns which are city suburbs.

—A new society is to be started in West Somerville.

—The A. U. A. Treasurer, Hon. Thomas N. Hart, known about town as "the honest man", has been re-elected as Mayor of Boston. He tells an interviewer that his first year's work, the civil service fidelity and the Australian ballot have all contributed to his late increased plurality of votes.

—Rev. M. J. Savage has finally concluded, out of regard for the delicate health of his wife, not to go to Japan.

—At the last meeting of the Unitarian Club

Mr. Joseph Lee, who has lately visited Count Tolstoi in his home, described the reformer and his family and his surroundings. The sense of the Club appeared to be that Tolstoi is a brave and true apostle for the Russians; but that he has no special mission to the American civilization or to liberal Christianity.

Oakland, California. The members of the Emerson Circle of the Starr King Fraternity, of Oakland, announce by special circulars a series of nine evenings with Emerson. The topics suggested are as follows: I. Prominent Influences at the time of Emerson's Appearance. II. The Man; Ancestry, Concord, Education, Choice and Abandonment of Profession, Travel, Accomplishment. III. Philosophy, Nature, Transcendentalism and the Dial, Brook Farms, Fruitlands. IV. Poems. V. Literary Characteristics and Excellence; the Lyceum; Essays; Patriotism. VI. Conversational Judgments and Criticisms. VII. Methods. VIII. Friends, Personal Memories and Anecdotes, the Concord Circle, Saturday Club, School of Philosophy. IX. Message.

—The meetings will be held fortnightly, at the residence of the secretary, Mrs. A. G. Freeman, 1137 Linden St., Oakland. Authorities for reference, bearing on the topic of each evening, are announced as follows: The following are not offered as necessary objects of attention but in answer to many requests as a few of many helps for those who have the leisure and disposition to consult them. To others who are under restraint of time and strength it is suggested that Emerson's personal literature is adequate to its own interpretation. Our aim is to convey the *man himself*, and an open heart and mind are better than all studies.

—It is also announced that the personal memories of Mr. Emerson promised for the second evening will probably come on the eighth evening, in connection with reminiscences of the Alcotts, Thoreau, Ellery Channing and others. The topics and text books recommended promise to keep the members busy and to pack full the two hours of each session.

Brooklyn, N. Y.—The following invitation and announcements, will wake a sympathetic response in many hearts: "The Trustees and members of the Second Unitarian Society of Brooklyn, N. Y. cordially invite your participation in their celebration of the Twenty-Fifth Anniversary of the ordination of John White Chadwick and his installation as Minister of the Society December 21st, 1864. On Saturday Evening, December 21st, at 8 o'clock, Mr. and Mrs. Chadwick will receive their friends at their residence, No. 626 Carlton Avenue. On Sunday morning, December 22nd, Mr. Chadwick will preach an anniversary discourse and the Rev. Samuel Longfellow will address the congregation. On Sunday Evening at 8 o'clock there will be a service in which the Rev. Messrs. S. H. Camp, H. Price Collier, and others will take part, the Rev. Robert Colver preaching the sermon which he preached at Mr. Chadwick's ordination, and the Rev. Theodore C. Williams making an address."

—The entire constituency of UNITY will cordially unite in sending congratulations to the Society at Brooklyn and its large souled, broad minded preacher. May he long be spared to his work for freedom and faith in our Unitarian body, and may his poet ear still catch the divine harmonies of life and love and religion and translate them to us in his own musical verse! His ministry has been a ministry of joy and help and growth, not only to Brooklyn, but to the wide circle outside which has come under the spell of his vigorous thought.

Philadelphia.—The Spring Garden Unitarian Society of Philadelphia has called Rev. Wm. I. Nichols to succeed Rev. Chas. G. Ames, as its pastor, and on Dec. 8 "a service of welcome" was held, of which the following is the order of exercises: Organ Voluntary and "Te Deum" by the Choir. Introductory Remarks by the President of the society, Mrs. A. W. Longstreth. Prayer, Rev. W. H. Furness, D. D. Hymn—"The Lord is my Shepherd," No. 20, read by Rev. W. M. Gilbert. Reading, Rev. John H. Clifford. Hymn—"Nearer, my God, to Thee," No. 21, read by Rev. J. L. Corning. Address, Rev. Chas. G. Ames. Hymn—"Sovereign and transforming Grace," No. 259, read by Rev. J. T. G. Nichols, D. D. Right Hand of Fellowship—Rev. Jos. May. Response by Rev. W. I. Nichols. Closing with repetition of the "Covenant" of the Society by the Pastor and people. Anthem, by the Choir. Hymn—"Coronation," No. 166. Benediction. To the Spring Garden Society and its new pastor we send cordial greeting and hearty wishes for the long continuance of their present relations.

Cincinnati, Ohio.—We are permitted to copy the following from a recent letter from Mrs. Mary P. W. Smith regarding the work of the Cincinnati Branch of the Women's Auxiliary Conference of the Unitarian Church: "This year we are trying a new experiment in our Religious and Philanthropic News Committees. I adopted the idea from reports of the N. Y. W's League, though our method differs from theirs. The idea is that these committees are to keep their eyes open for all progress, whatever new or striking appears in religious or philanthropic movements and report the same. We first tried this experiment yesterday, and many of the ladies thought it the most interesting day we have ever had. The members of the committees took different branches of the subject—in religion one reported movements in Protestant churches, one in Catholic, one in England, one in India,

etc. In Philanthropy the work was similarly divided into topics, one taking Kindergartens and similar work, one Working Women's Guilds, one the Social Evil, etc., etc. This conference holds monthly meetings and has an admirable plan of work laid out for the year, from Oct. 8 to June 10. The Post Office Mission work is being carried forward faithfully. The Sallie Ellis Loan Library now contains one hundred and seventy books.

Sheffield, Ill.—The Unitarian church at this place gave a cordial welcome to the Western Secretary, John R. Effinger, on Monday evening, Dec. 9. Under the ministry of Rev. L. J. Duncan the church is alive and prosperous. There is a growing interest in the Sunday-school. A Unity Club has been formed which issues a neat eight-page card setting forth its several lines of work for the present season. The Literary Section is devoted to papers and discussions on topics of current interest. Oct. 15, "The Newspaper—Its Value as an Educator," Dr. E. Lawton. Nov. 12, "The Mind and Disease," Cyra A. Battey. Dec. 10, "Kindergarten Work in Public Schools," Lena M. Breed. "The Single Tax Theory," Dr. G. P. Head. "Woman Suffrage," Mrs. S. L. Pervier. "Ballot Reform," A. Morassy. "Women's Clubs" and "Manual Training in Public Schools." The Club is organized "for purposes of moral, intellectual and social culture, is thoroughly non-sectarian, as its name Unity implies, and welcomes all who are interested in its objects, the only condition to membership being a desire to join and a willingness to share in its labors and responsibilities." The pastor keeps his name well in the background, but we can testify from personal knowledge that the inspiring source of this new life at Sheffield is Lewis J. Duncan.

Pomona, Cal.—Rev. E. C. L. Browne, who has recently settled at Pomona, sends us his church calendar for November and December. The sermons for November are on the following topics: "All Saints and All Souls," "A Faithful Creator," "I and My Father Are One," presented with blessings. Those for December are: "Sermon for Advent," "Foregleams on the Hills of Bethlehem," "The Story of a Life," "Immanuel." There is also a service of Christmas song and a Christmas sermon on "The Father's Wisdom and the Child's Prayer." The society at Pomona seems to be thoroughly organized, and under the leadership of Mr. Browne must become more and more a center of religious culture and stimulus. May the Christmas time bring good cheer and encouragement to both pastor and people!

Geneseo, Ill.—The Western Secretary spent Sunday, Dec. 8, at Geneseo, preaching in the Unitarian Church morning and evening. The good congregations, the bright Sunday-school, and the beautiful hospitality of Brother and Sister Miller made the fair December day a delightful one to remember. One unique financial feature of the Sunday-school is "a Birthday Box," which is a box containing sealed envelopes, each bearing the name of the pupil or friend who hands it in on his or her birthday, and enclosing with a sentiment as many pennies (or more) than the number of years old. These envelopes are sacredly held by the Superintendent—Mrs. Miller—until the close of the year when there is a grand opening, and footing up, and voting of the accumulated fund for this or that good purpose. This school is the life of its mother-church.

Wichita, Kansas.—A sympathetic friend writes a good word of Rev. Napoleon Hoagland's ministry at Wichita. Two years ago he took the society in hand, "with but few working members, an empty treasury, times hard, poor crops, no church buildings, only an infant society two months old, and but a poor hall in which to rock the cradle of this new born infant," and yet he stayed and has worked with unremitting energy and devotion. And the outcome is a united band of earnest workers looking and praying for the day to dawn that will give to them a church-home of their own and such facilities for work as are needed in so important a centre of trade and social life. We wish pastor and people Godspeed in their good work.

Rochester, N. Y.—The December Calendar of the Rochester Unitarian Church comes to us, bearing testimony of a full and vigorous church life. The topics for Sunday sermons are: "John Brown," "Common Sense in Civil Service," "A Christmas Sermon," "Hypocritical Days." The Sunday-school meets each Sunday at 12:15. An Emerson class, a teachers' meeting, a woman's association for purposes of study and a social meeting in the church parlors fill up the week-day evenings. Our Brother Gannett understands the art of setting his people to work.

Beatrice, Neb.—The Unitarian Church recently dedicated at Beatrice, Neb., is described by a local paper as unique in architecture, at once pleasing to the eye, and suggestive of a desire for a church home. The material is rubble stone work and wood. It is well lighted, finished in hard pine, and seated with assembly chairs of antique mahogany. The church is furnished with social rooms and pastor's study. Miss Leggett is commended for her untiring efforts towards the present result.

Barre, Mass.—The Unity club study class of Barre, Mass., publishes an excellent programme of studies in American history, beginning with "Footprints of France, Spain and England in America" and ending with "The Republic at the Close of the 18th Cen-

tury;" music, art, society, science, politics, laws, religion, education, literature. After the regular papers, fifteen minutes are given each evening for open discussion.

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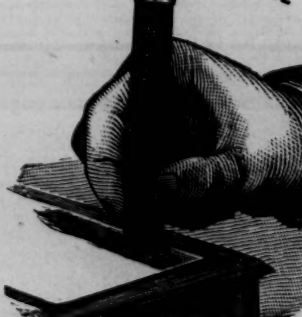


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"Help one another," the snowflakes said,
As they cuddled down in their fleecy bed;
"One of us here would not be felt,
One of us here would quickly melt;
But I'll help you, and you help me,
And then what a big white drift we'll see!"

"Help one another," the maple spray
Said, to its fellow-leaves one day;
"The sun would wither me here alone,
Long enough, ere the day is gone;
But I'll help you and you help me,
And then what a splendid shade there'll be!"

"Help one another," the dew-drop cried,
Seeing another drop close to its side;
This warm South breeze would dry me away,
And I should be gone, ere noon to-day;
But I'll help you and you help me,
And we'll make a brook and run to the sea."

"Help one another," a grain of sand
Said, to another grain just at hand;
"The wind may carry me over the sea,
And then, O what will become of me?
But come, my brother, give me your hand;
We'll build a mountain, and there we'll stand."

And so the snowflakes grew to drifts,
The grains of sand to mountains;
The leaves became a pleasant shade,
And dewdrops fed the fountains.

—REV. GEORGE F. HUNTING, in *The Silver Cross*.

CHRISTMAS.

[A little girl thirteen years old wrote this story one Christmas for her younger brother and sister. They liked it so much, that they have sent it in memory of the one who wrote it, and who cannot be with them any more, for other little boys and girls to read.—ED.]

Far away in Germany lived a little girl named Susanna. She had a little brother named Heinrich. It was almost Christmas and the children were very busy. Heinrich was making a shoe box for father and a new shelf for mother. Susanna was making some slippers for father and some nice, long warm stockings for mother.

The children were waiting for Wilhelm to come and see if they had been good children. "Heinrich," said Susanna, "I wonder if mother will tell Wilhelm that I spilled the milk yesterday. You know that I didn't mean to. But hark! I believe I hear some one coming."

Looking out of the window they saw a queer little man coming up the walk.

"It must be Wilhelm," said Heinrich, "let us go and hide."

So away ran the children. They hurried up stairs and crept under the bed. The next night was Christmas eve, and there were two little cousins, down stairs, whose names were Gertrude and Johanna. The children were all sitting in a circle on a large rug in front of the fire-place and were roasting apples and nuts in the fire. How the large logs crackled and how the fire-light danced on the walls. The children were all whispering together eagerly, and from the whispering they heard in the next room, they knew some one was there and something was going on, but they didn't know just what. It was jolly to sit by the fire and eat nuts and sausages which they had roasted. By and by the doors into the other room were opened and what, oh what! did those children see?

A lovely large Christmas tree, as high as the ceiling, and covered with lights, pop corn and queer packages. Under that tree what do you suppose they saw? It was "Kriss Kringle" himself. After they had got over their surprise, they thought they would look into the packages. What did they find? Beautiful dolls, books, horns, marbles, school bags and almost everything they could wish.

Mamma and papa, auntie and uncle were in the room, and had come forward to distribute the gifts. There was a large fire place in that room too, and after they were all tired of looking at the lovely tree, they gathered around the fire and ate candy and nuts and pop corn. Old "Santa Clause" or "Kriss Kringle" as they called him, gave them each a large bag of candy out of his pack. Then he wished them a "Merry Christmas" and went away.

They heard his bells tinkling and

ran to the window to see the reindeer, but he was gone. Then they led the mutters and fathers out to a large table full of presents, which their own small hands had made.

How delighted their parents were to get those lovely presents. There were smoking caps, slippers, shawls and stockings. At last it got so late, and the children got so sleepy they had to go to bed, where they dreamed of another Christmas far away.

NETTIE M. GOAN.

THE BIRDS' CHRISTMAS.

The sun had set; it was in the gathering twilight of Christmas eve. Not in this cold country; oh, no! But far across the sea, in Germany, where the birds stay all winter.

These birdies had kept house in the woods through the happy, golden summer-time. Their snug nest, like a fairy cradle, was curtained with green, the fairies' color. Here the mother-bird brooded her four white, pretty eggs. And the young birds were fed and tended till they learned to fly and do their own marketing.

It was a happy home; but winter had come and the trees were bare. For many weeks the little pair had lived in the roof of Carl Rosevelt's cottage. There was a funny little diamond-shaped window in the roof, where they could fly in and out as often as they pleased, for it was always open. But old Carl had gone to the better land, and the cottage was closed. Some hand had unwittingly shut even the tiny casement. They had tried a shed, but that was cold. They had flown into the belfry and rested there a night or two. But it was not so warm as the cottage roof; and the bell was rung one night for church. It was early in the evening, but, of course, hours after they were fast asleep, with their tiny brown heads tucked beneath their wings; and it woke them in a great fright.

To-night it pealed forth merrily for Christmas; an old man was lighting the lamps in the church. How pretty it was, adorned with fir and holly! The scarlet berries and dark-green leaves made beautiful wreaths, and every pillar and lamp was twined with evergreen. Here would the people soon gather, to give thanks for God's greatest gift, and rejoice in a Saviour's birth.

The little birds perched on a fence near by and looked about them. They took a short flight and returned; another, and another. They were getting tired, when they came upon a little hut built of green fir boughs.

"The very thing!" chirped Mrs. Bird to her mate. "We'll sleep snug and warm to-night, and here we'll bide."

"Wait, dear," he twittered back. "Stay on the fence while I fly round and peep inside. Some cat may be hiding there, or a rough boy be near. Watch me, and if I fly off in a hurry, do the same. If it is safe, we'll go in and try it at our leisure."

Mrs. Bird assented, and off he flew.

"It's all right," he chirped presently, appearing on the roof, gaily nodding his brown-capped head, and flapping his pretty wings. "Not a creature here! Come!"

Mrs. Bird needed no second invitation. With a glad "chir-chir," she was by his side in an instant. The hut was pretty; a tiny green house, made of fir boughs, and warm and snug within; redolent, too, of the spicy odors of the woods,—a bit of summer left. And both birdies twittered merrily a little song,—a sort of Christmas carol and good-night together, as they settled themselves to sleep on a shrub inside the hut, and in three minutes were fast asleep. They were not disturbed, and there they slept, cozy and warm all night.

Christmas morning they were out, bright and early looking for breakfast. They had not flown far when they found a tiny sheaf of wheat tied to a pole. It was enough for many a breakfast for such wee wayfarers as they.

For many a night,—indeed, while

the winter lasted—the green hut was their home. They only left it for the woods when clad in the verdure of a new spring.

In Germany, these tiny huts of a light frame-work covered with fir branches, are built over tender shrubs to shield them from winter's cold; and birds often find shelter there.

And in cold weather, especially at Christmas tide, the kind-hearted peasants hang small sheaves of grain where the birds can find them, and sometimes a meat-bone with pretty good pickings left.

So the birds of Germany, as well as the children, have their Christmas, and are happy in their own way.

—Young Days.

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Dec. 11, 1889.

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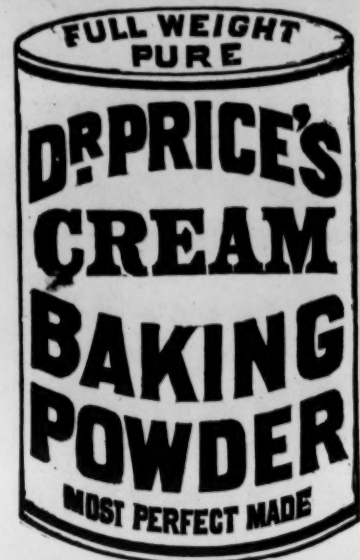
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Announcements.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH.—Corner Michigan avenue and Twenty-third street. David Utter, minister. Services at 10:45 A. M.

UNITY CHURCH.—Corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday services at 10:45 A. M.

THIRD UNITARIAN CHURCH.—Corner Monroe and Laflin streets. James Vila Blake, minister. Sunday services at 11:00 A. M. Sunday, Dec. 22, Mr. Blake will preach a Christmas sermon. Sunday-school at 10:00 A. M.

ALL SOULS CHURCH.—Corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Dec. 22, Mr. Jones will preach on "Daniel Deronda," introductory to the Unity Club's season of study. Sunday school at 9:30 A. M. Teachers' meeting every Friday evening at 7:45.

UNITY CHURCH, Hinsdale.—Herbert Taft Root, minister. Sunday services at 10:45 A. M.

HOLLAND LIBERAL RELIGIOUS SOCIETY, Curran Hall, 350 Blue Island ave., near 14th street. Mr. William M. Salter will preach Sunday evening, Dec. 15, at 7:30. Sunday-school at 2:30 P. M.

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The sleepers and the diner will run through from Chicago, via the Chicago & North-Western Railway. Only first-class tickets will be honored on this train. This train with its connections, makes the extraordinary time of 107 hours, New York to San Francisco, and 104 hours to Portland.

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CHRISTMAS BOOKS.

The time is close by when UNITY readers will be making their annual holiday purchases of books. We ask their especial attention to our announcements in this and other volumes of UNITY. The book business and the publication of UNITY are carried on by us together, so that any increase in our sales of books is a direct help to the paper.

MOST of UNITY's subscriptions expire next March, or in about three months. All whose subscriptions end then, will do well to take advantage offer of a year's renewal and five dollars worth of books, prepaid for \$5.00 cash with order.

AN EXQUISITE holiday gift is the beautiful padded calf edition of "The Thought of God," by Frederick L. Hosmer and William C. Gannett. This book of poems is too well known to UNITY readers to need any description. Of the fine edition we have on hand just four copies, being all that the publishers had in this form. Their price for the edition was \$3.00, our price is \$2.50. We have also the cloth edition at \$1.00. Note that no more of the calf edition will be obtainable this year than the eight copies on hand, so that those wishing to secure them must order early.

OTHER less expensive books of poetry suitable for gift books are "The Sailing of King Olaf and Other Poems," by Alice Williams Brotherton, cloth, full gilt, 50 cents; "Wind Flowers," by Luella D. Smith, a handsome book of 235 pages, mostly translations from the German, 50 cents; "Echoes from the Blarney Stone," a bright collection of Irish dialect verses, 60 cents; James Vila Blake's Poems, \$1.00; Benjamin S. Parker's Cabin in the Clearing, \$1.50. All these are neatly bound in cloth.

THE very latest book in the form of fiction is "From Over the Border," which the New York Herald calls "among the many printed imaginings regarding the life after death, one of the most modest and consistent." See also review in UNITY of Nov. 23. \$1.00.

LIBERTY AND LIFE, the new book by E. P. Powell, author of "Our Heredity from God," is now ready. Price for cloth edition, 75 cents. The paper edition of "Liberty and Life" will not be sold at any price but will be given to any UNITY subscriber sending us a new name for a year with \$1.00 before Jan. 1.

A GOOD story for girls is "Jack's Afire" or "The Burton Torch," by Florence M. Campbell, a large 12mo. volume of 425 pages, beautifully and substantially bound, reduced in price from \$1.50 to \$1.00. To close out our present stock of this book before Christmas

The Fall of the Christians: An Historical Romance of Japan in the 17th Century. By Prof. W. C. Kitchin, Ph. D.

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This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manoeuvres to evade the consequences of their conduct.

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